

fication when he says: "I had always thought of my work as a public service, not a crime against the public."

MOYA WOODSIDE

MARIE STOPES

Briant, Keith. *Marie Stopes: a Biography.* With a foreword by The Rt. Hon. R. A. Butler. London, 1962. Hogarth. Pp. 286. Price 25s.

COLONEL BRIANT HAS written the first full length biography of the remarkable and redoubtable Marie Stopes following her death in October 1958 at the age of seventy-seven. And he has done it admirably.

This is not the place* to discuss Marie Stopes's influence in social history, her indomitable character and her prophetic stature. Nor is this the place to dwell upon the inestimable services she rendered to women and men throughout the world in her struggles for freedom, responsibility and planning in the creation of new lives. To those who have seen, especially overseas in backward lands, the misery of women in a still-existing pre-Stopesian era, the contrast with our fortune stands as a most vivid memorial. Much of the present and personal happiness of very many results directly from her efforts.

But this is the place to assess and praise the published biography. We all know—even those much younger yet privileged to meet her in her later years—that Marie Stopes was an astonishing person. Now with the aid of Colonel Briant's biography our understanding is immensely widened. His writing is alike sensible and sensitive, factual and, indeed, fantastic in some of what it has been for him to record. Those not possessed of that confidence, which springs from belief in one's own complete rightness on any question, will always note both the success and the sadness resultant from that inevitably spurious assumption. Marie Stopes was such a one, at least in later life, and Colonel Briant movingly describes both sides of the picture, the actions and reactions of persons and public alike to a leader so dominating yet fundamentally so kind.

In my opinion this, technically, is a fine biography which I hope will be read by very many.

G. C. L. B.

* A tribute to Marie Stopes appeared in THE EUGENICS REVIEW of January 1959. 50, 228-30.

UTOPIA

Huxley, Aldous. *Island.* London, 1962. Chatto and Windus. Pp. 286. Price 18s.

THIS NOTABLE ADDITION to the literature of Utopias presents the story of an English representative of an oil corporation in search of concessions, who is cast away on an island in the South East Asian area, where he discovers an extraordinary community which has come into being as the outcome of Western science being wedded to Eastern mysticism. The result is a unique culture which is the antithesis of what the author depicted in *Brave New World*. Here knowledge and benevolence unite to enable human beings to live together in peaceful, creative, co-operative and happy ways, based on a recognition of the fundamental importance of individuality. Science is applied not only to an enhanced control of the human environment, but to the deliberate reshaping of thought and emotion liberating new fields of experience and insight. Techniques, which in the perverted atmosphere of *Brave New World* were used to debase and dehumanize the human spirit, in this idyllic island of Pala are applied to avert neurosis, foster creativity and condition people from the very cradle to implement in their conduct the principle of the Golden Rule. Both hypnosis and Pavlovian conditioning are used with great effect to produce healthy minds in healthy bodies. Eugenists will be particularly interested to note that here the author has turned away from the forbidding prospect of dehumanizing reproduction by conducting gestation *in vitro* (probably a quite unlikely feat in any event) in favour of something which is demonstrably feasible. This concerns what Professor H. J. Muller and the reviewer have long advocated, which is "euteleogenesis" or the voluntary choice of superior male gametes by prospective parents for use in artificial insemination. (A.I.D.). Among the Palanese practically all the spouses who chose to have a third child elected to utilize this procedure, which had resulted in a marked rise in the average I.Q. The Palanese are reported in fact to have been twenty years in advance of Western countries in utilizing A.I. for eugenic purposes, which naturally had been greatly stimulated by the development of D. F. (deep freeze preservation of spermatozoa.) It would

appear that like many other people, the Palanese had been so terrified by the abuses of "ectogenesis" in *Brave New World* as to overlook the demonstrable possibility of securing all its genetic advantages without abolishing the family or dehumanizing reproduction. Fertilization *in vitro* and transference of the zygote to a host uterus (penectogenesis) first unequivocally demonstrated by M. C. Chang with the rabbit in 1959 (*Nature*, 1959. 184, 4684) has since been shown as presumptively possible in the human subject by the remarkable feat of Petrucci in achieving fertilization *in vitro* of a human ovum and its normal segmentation long past the period when implantation would normally occur. (*Discovery*, July 1961.) Such a technique will doubtless be applied with immense advantage to livestock breeding in the near future. As concerns humans, it may well represent a godsend to the childless anovulatory woman, who may thereby be enabled to achieve a very superior kind of adoption, without any risk of dehumanizing reproduction. Such a procedure, when voluntarily adopted, would guarantee, not only that every child had a mother, but also that the mother really wanted and loved the child, a condition which customary sexual relations are far from ensuring to-day. No doubt when Mr. Huxley's Palanese reflect further on the matter they (or their followers and imitators) will be able to speed up their admirable eugenic programme appreciably by resort to "penectogenesis."

The Palanese had been able to bring about a stabilization of their population by various means. Contraceptives were in general use and a thoughtful government had arranged for a free supply, delivered by the postman at the beginning of every month. Many people, however, preferred a form of sexual union which combined

coitus with a joint mystical experience of yoga, described as "maithuna." This is apparently closely similar to the method of "male continence" or "coitus reservatus" practised by the Oneida Community. Elsewhere Mr. Huxley has defended this practice as the ideal contraceptive method. Professor J. B. S. Haldane (*Family Planning News*, March 1962) however has expressed the view that this method, quite well known in ancient India and China, is for most normal people difficult or impossible and mars the satisfaction of normal physiological love. However, there seems very little hard evidence on either side and this may well be a field where objective study might be valuable.

The Palanese had managed to obviate some of the drawbacks of the isolated Western family by the institution of the Mutual Adoption Club (M.A.C.) which consisted of anything from fifteen to twenty-five assorted couples, who might assume collective responsibility for forty of fifty assorted children of all ages. Every child was surrounded by a whole group of friendly, affectionate and genophilic adults, so that no possibility could exist of any child being deprived or unwanted. Mr. Huxley's basic recipe for producing socially adequate human beings is summarized in these words. "Take twenty sexually satisfied couples and their offspring; add science, intuition and humour in equal quantities; steep in Tantrik Buddhism and simmer indefinitely in an open pan in the open air over a brisk flame of affection." This is a most notable and thought-provoking book, which will provide material for discussion for many years to come, and serve as an inspiration and stimulus to those who are concerned to lay the foundations of a creative, peaceful and progressive society.

HERBERT BREWER